# HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 6. No. 10. CONCORD, N. H. SATURDAY, MAY 2, 1840. Whole No. 241.

HERALD OF FREEDOM.
Office, Low's Block, Main Street.

ELBRIDGE G. CHASE, Publisher.

TERMS.

One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

☞All letters on business to be directed to E. G. CHASE, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞*Postage must be paid in all cases.*


## HERALD OF FREEDOM.

### New Organization Unveiled.

If our friends are any of them in doubt what this troubler of the anti-slavery cause is, let them read the skeleton of its future movement below, from the pen of Daved Root, who is too frank a man to keep things concealed. We honor brother Root for this disclosure, though we abominate the plan, as one fraught with a tyrannous suppression of the whole anti slavery movement.

*From the Emancipator.*

### Formation of an Independent Anti-Slavery Board.

*Brother Leavitt,*—I wish to give, through your paper, the constitutional notice, that I intend, at the next annual meeting of the A. A. S. Society, if present, to move for the calling of a General Convention of the friends of abolition for the purpose of discussing the question of forming a National Anti-Slavery Board for conducting our enterprise, to be styled, perhaps,

THE AMERICAN BOARD OF COMMISSIONERS (1)
FOR THE ABOLITION OF SLAVERY:

With the view, that if such a convention should see fit to approve such a Board, the American Society should therefore become defunct. (2)

My plan, so far as my views on the subject are digested, is the following:

In the manner above named or in some other way, let there be a Board formed, of some fifty or sixty good men and true, or if you please a hundred, who are prepared to adopt in full the principles of the American Society.

Let this Board be independent, possessing powers similar to those of the A. B. C. F. M. (3.)

Instead of State societies, let this Board appoint State committees in each State, or a subordinate Board in each State, who should be a committee or Board of advice and reference, and should be auxiliary to the Parent Board. (4)

Let the original societies remain and be greatly multiplied, and all be auxiliary to the Parent Board. My arguments for such an organization, or an organization of which the above is a partial outline, are the following:

1. The history of our enterprise, thus far, shows clearly that *our present organization will not answer*. (5) It has not the confidence of the Christian public so extensively as it ought to have, (6) nor has it fully our own confidence. I need not enlarge upon this topic, nor attempt in this place to point out the present defects. Suffice it to say, that there is no one who has carefully watched the operations of our organization for the last two years, but must be convinced that it is essentially defective and inadequate to the accomplishment of the mighty object we have in view It is fraught with confusion, and being too complicated, is not characterized by that energy of action with which it otherwise would be. (7) The machinery jars, and does not work kindly and harmoniously—something, therefore, must be done. Some amendment, alteration or change in our organization must be made, before we shall be able to advance much farther. (8.)

2. It is plain that *there must be a central organization*.(9) You might as well substract the heart from the animal economy as to abolish our central executive organization. There must be a central executive committee to whom the business of the enterprise shall be mainly entrusted, who shall be able to look over the whole field, and who shall be amenable to some body of men. Such a Board would be the proper body.

3. *In the above proposed organization, there would be unity*—a oneness. It would be a whole, complete in its parts, and easily and distinctly seen. It would stand before the public as a complete organization, and would operate without a *jar*. (10)

4. *Such an organization would give an honorable and deserved character to our enterprise.* (11.)

And this is what we want. It deserves it. Our enterprise is the greatest that ever agitated this or any other land. It furnishes a perfect specimen of the moral sublime. The Foreign Mission cause is not to be compared with it. It holds the same place in the moral movements of our world, that, Chalmers says, redemption, appertaining only to our little earth, does to the moral universe. (12)

With such a board to conduct it as we might form, our enterprise would stand forth redeemed and disenthralled from many of its present embarrassments, and be seen in its proper attitude, and be sure to secure public attention and sympathy. (13) It would then stand prominently out, as it should do, and the whole pro-slavery South and North would be constrained to gaze and tremble. (14) There are a hundred, two hundred, yea, five hundred of the best spirits in the land, who would be willing to become members of such a Board, and for such an object, and who would give energy and respect to our cause.

It will secure union among the friends of liberty, because in such a Board they would have confidence, and such an organization would be seen to be worthy of their patronage and support. Such a Board being free from sectarian views and feelings, and having the one alone object of abolition before them, would be likely to feel their responsibility to the Christian public—would consequently conduct the enterprise in a manner to deserve general approbation. (15) Here would be an unobjectionable organization, around which and for which all the true friends of liberty might rally, and for which all who have no bye-ends to serve would be likely to rally—union of feeling and action would be to us secured. And men could see that such a Board, being thus permanent, and not subject to frequent changes, could conduct the enterprise *steadily*, (16) and with comprehensive views of the whole achievement to be accomplished.

6. Such an organization would secure an *increase of funds*. (17)

Because, the friends of the cause would feel an assurance that their funds contributed, passing through the hands of such a Board, would be judiciously expended. They would know for what they gave, and be assured that their donations would do good. The agents of the cause, in the name of such a Board, and standing on the foundation which such an organization would form, would be able to make an appeal in behalf of suffering humanity, which would open thousands of hearts that are now closed, to deeds of charity and mercy. And funds would flow into our treasury tenfold to what they ever did before. Such, certainly, are our convictions on the subject. The people will give to this object, only inspire them with confidence.

7. Such an organization will give *efficiency to the enterprise*. In such a Board would be combined *knowledge,wisdom*,(18) and zeal, all the ingredients necessary to constitute efficiency. They would be able to survey the whole ground, investigate the evil, and apply the proper remedy. They would have the enterprise before them, and resting upon them with a responsibility that might crush an angel. (19) It seems that no body of men, and especially of Christian and philanthropic men, could fail under such circumstances to act, and act efficiently.

D. ROOT.

(1) An ominous name. We have read such an one on a splendid marble slab paraded on a palace in Boston, where the servants of Him who "had not where to lay his head," hold their apostolic conclaves in the style of the merchant princes of Tyrus.

(2) As American ANTI-SLAVERY would speedily become!

(3) Does brother Root really wish to cast the anti-slavery enterprise into such a den of lions? It would not share the destiny of Daniel, without another deliverance like his. They would break all its bones ere it came to the bottom of their Committee Rooms. They would abolish slavery at the same rate this proud Board are evangelizing the world, and emancipation would take place here as soon as the Millenium, and no sooner.—The Millenium, as they anticipate it and at the rate their movements are advancing it.

(4) And so our State Society is to be abolished—Are the abolitionists of New Hampshire prepared for this? Our politicians would advise it.—And so would our sectarian leaders—and so would our Southern Brethren! But are the Anti-Slavery *People* of New Hampshire prepared for it! A select Board of Ministers and Honorables would *tame* our abolition movement, and teach it *better manners* with a witness. Instead of our Annual Meeting, which calls together the abolitionists of the State, and leaves every man and every woman the free, and equal right of opinion and of voice, (the life and breath of our enterprise)—the Reverend and Honorable "NEW-HAMPSHIRE BOARD of COMMISSIONERS *subordinate* to the AMERICAN BOARD of COMMISSIONERS," &c. &c., would hold a prim and stately sitting, of some couple of hours, at recess of other more important business, in some Concord clergyman's study, or the room of some Bank Directory, and dispose of New-Hampshire anti-slavery without noise or interference with the great concerns in Church and State here. If the abolitionists are ready for this, they need not come to the next June meeting. The General Association and the General Court can take care of anti-slavery, without them.

(5) An irresistible "argument." *Why* won't it "answer"? Because the *people* have a voice in it! Here we have the whole secret manfully let out. Brother Root won't plot. He discloses what he means. Brother Putnam need not write any more long letters of definition of new organization.—The whole matter is here disclosed in a sentence. The original, free, popular anti-slavery organization, which we call "old organization" "WILL NOT ANSWER." Now who has *departed* from primitive abolitionism!

(6) And it is because that "Christian public" is *pro-slavery*.—Brother Root had not their confidence, when he went about in New Hampshire and pleaded for the slave. They denounced him as a madman and an incendiary, and would not let him speak at their associations.—And now to regain for himself and the anti-slavery movement the confidence of this "Christian public," will he dismember and new organize that movement? Did not the anti-slavery society form itself aright at first?

(7) We had no 'confusion,' but the *harmonious discordancy* of free opinion, until thts attempt to clap on the limbs of the enterprise the fetters of sectarianism and clerical domination.

(8) Exclude the women and the yeomen and let the gentlemen—the educated and the *discreet* carry on the enterprise. Why, they had been carrying it on for half a century since independence, before the Garrison movement began, and that movement interrupted it and "put back emancipation half a century"!

(9) "*Central*" indeed it would be—a *centre* without *circumference*! Such an organization as brother Root demands ought to have its seat in the *District of Columbia*.

(10) Yes it would hush the 'jar" of the Anti-Slavery Steamer,—and all would be as quiet as "Warsaw," after "order reigned" there—and the Autocrat had silenced Schrznecki's cannon.

(11) That is the desideratum—to have anti-slavery *respectable* and *honorable*. Our poor little paper is stigmatized for its want of dignity and gentility.—Young Mr. Dana of Dartmouth College at a meeting of the dignity of this place, to teach us good manners, said that the paper was regarded as "a *low, undignified*" paper.—So our enterprise is a 'dishonorable one,' as at present carried on. Every body has a hand in it, without regard to color, sex, or quality—And the genteel world laughs at it. We lament—*lament* that our beloved and admired brother Root has been driven by *his position* to such a sentiment as this. He was shocked at the free motion of his uncontrolable brother the Boston printer. He suddenly, hastily, unadvisedly took a *position* to be relieved of the neighborhood of that brother, and he has lost his anti-slavery spirit. He "could not work with Garrison."—He therefore cannot be an abolitionist.—An abolitionist is one who *can* co-operate in the great work of overthrowing slavery, on the great anti-slavery platform, with Garrison and every body else. We call on our noble brother Root to quit his fatal *position* and come back.—He is too noble a spirit to wear the collar of new organization.—Let him step down back again into the anti-slavery field, where though his head may overtop the rest of us from the shoulders and upwards,—his feet will stand upon our common level.

(12) Then why does it need the sanction of great men and the conduct of the *wise* and *noble*. Christianity needs them as much.—But Christ did not commit it to such hands.—There were no doctors among his earliest followers.—The fishermen and the humble and working women were his "Board of Commissioners"—and "whosoever would."—And he suffered little children to come unto him and form part of his kingdom. And on the day of Pentecost—the Holy Ghost descended upon the *confused* and *jarring* multitude, and Joel's prophecy was fulfilled by the *speaking* of *women* and the untitled multitude.

(13) Not until that "attention and sympathy" are *abolitionized*, can the anti-slavery enterprise "secure" either. Does brother Root want an anti-slavery, that the present community can sympathize with?—a community that will, with one accord, send the colored man out of the world into Liberia, *because he is not a slave*—and that on going South becomes his most savage and cruel enslaver? Will he square the anti-slavery movement to meet the taste of such a community as this? Then is he newly organized from what he was, when it was our pride to go about with him and be his anti-slavery armor-bearer among the Grafton County hills.

(14) They "gaze and tremble" now—but new organize the anti-slavery movement, and they would laugh,—and the slave will despair.

(15) So they would, brother Root.—They would meet the general views *exactly*, as Deacon Whittemore did the drunkard's.—They would meet general approbation as the Reverend Mr. Ward's discourse on slavery the other day at Plymouth met the decided approbation of the Reverend Mr. Punchard, who preaches that abolitionists are "proud, knowing nothing, but doting about questions and strifes of words"—and that he keeps away from their meetings under the Apostolic injunction, "From such withdraw thyself,"—who is a decided colonizationist, and who declares from the pulpit that Christians ought to be careful how they assist fugitive slaves to escape—that they ought to send them back to slavery, after Paul's example of sending back Onesimus. Reverend Mr. Ward cannot work with Garrison, and don't like the Herald of Freedom—and can now preach such anti-slavery as an open anti-abolitionist and a colonizationist can say amen to.—Will brother Root get back to that? Are the abolitionists *crazy*, as our pro-slavery friends say of us?

(16) As "steadily" as the inquisition kept the march of Faith.

(17) What would they want *funds* for? To pay the Secretary of the Board a salary like a Massachusetts Chief Justice? We think brother R. is right as to funds. They could raise funds enough—for the ministers would take hold, and the people would give. But what would they do with them? Pay the *Board of Commissioners!*

(18) That is what our enterprise has always been despised for,—its lack of "knowledge and wisdom." God does not choose these to confound the wise with, and genuine anti-slavery will never abound with them.

(19) And a "responsibility" which, *therefore* no "angel" would ever take upon himself. Angels don't covet such responsibility.—There was an angel of old who coveted it.—He sighed for delegated power. He longed to be a *Commissioner*—and to take things into his own hands.—He was crushed—but not by the weight of the responsibility he coveted. He did not attain to that responsibility. He was cloven down for seeking it.—We do not attribute ambition of the character which cost this angel his place in Heaven, to brother Root,—but we do attach to these absorbing Boards of Commissioners—these bodies of men, that suck up authority like the whirlpool—savorings of that aspiration and love of control, "by which fell the angels."—They are a vortex into which power naturally draws.—We want no such maelstrom in the anti-slavery ocean.—We love David Root.—We honor him. We can't realize that he is new organized.—We can hardly bear to speak thus unceremoniously of him. But we can in no event and for no consideration, see the anti-slavery flag struck by the hand of new organization. It seems to us we had rather die.

*For the Herald of Freedom.*

Brother Rogers:

Duty obliges me once more to refer to the Amherst Cabinet. Since my article was published in the Herald, the editor of the Cabinet, seninor and junior, are out in joint force upon me, denying some of the facts which I published. A reply was prepared and sent by the hand of Mr. David Dutton, of Mont-Vernon, which they not only refused to publish, but pocketed the manuscript, and utterly refused to let me, or my friends have it. I called on them and asked them for it, but he (the senior) refused to grant my request. And now, brother Rogers, as you are an Editor, I wish to inquire if it is the general practice among Editors, to refuse either to publish or return a communication. I had about concluded to let the article pass unnoticed, till some of the people in A. requested me to reply in the Herald. I shall not notice the general character of the article, but shall confine myself to some of the statements and denials. "Imprudently, and improperly, the lecturer illustrating one of his positions assailed one of the inhabitants of this village, with a hearsay accusation, which proved not to be exactly founded in fact." How the editors of that paper could suffer the above to go from their press, I cannot see. Every WORD and IMPRESSION is false. I cannot think they knew it to be so,—but they did not, and could not know it to be true.—This they should have done before stating it. Their conduct is still more unjust, from the fact that I told ONE of them I was prepared to prove all I said, if any dare deny its truth. And now, what was the false fact to which he refers? Why did he not state it? Because that would have been all the reply that would have been needed. For this purpose I will now give it. In illustrating the prejudice against the colored people, I stated that two colored girls, of respectable character, belonging in Mont-Vernon, had been obliged to walk from Nashua home, being denied a passage in the stage. Now in stating this I assailed no person in Amherst, or any where else. I did not say who was in the fault in relation to the matter, whether the driver or proprietors, or the passengers.

Secondly,—What I did say was founded in fact, and the facts were worse than I stated them. I have the testimony of four or five persons, and among them the lady who rode in the stage at the time they were obiged to get out of it, and the gentleman who brought up their baggage.—these backed up by Dr. Adams and Asa Kendall, of Mont-Vernon, which testimony I read in a public meeting in Amherst.

I now leave your readers to judge, who is guilty of peddling hearsay accusation, and stating what is not exactly founded in fact. The statement on which I am speaking is so far from being exactly founded in fact, that it is founded in exactly the opposite of fact.

2ndly,—I stated in my communication that Mr. B. was leader of the singing Choir, though I did not say he led that evening.—This is denied. The denial supprised me, because my reasons for the statement were so various, and so important. Mr. Boylston led the day I attended meeting there, and the people where I stoped spoke of him as the leader, and wherever I went in town,—when therefore he denied it, I was surprised, and supposed there must be some evasion in relation to it, and this, painful as it is, I am obliged to believe. The truth in the matter I suppose is this: Mr. Boylston has been chosen vice-chorister, and as the chorister is seldom at meeting, he (Mr. Boylston) officiates as leader, without being regular chosen chorister. Respectable persons, members of the church, have since told me that in their opinion, he led the choir five out of six Sabbaths. A young and worthy gentleman stands ready to make the statement public, if need be, over his own name, that Mr. Boylston told HIM last summer, that he was the leader. But why was Mr. B. with the choir? Why not found among the hearers? He professes to be in favor of the discussion of the subject—does not deem it a desecration of the Sabbath to give anti-slavery lectures, "provided they breathe no other than the pure spirit of the Gospel."—Does he mean to hint that mine breathed an other spirit, as a reason for staying away? This he could not know before hand—he had never seen me but once, and then in a prayer meeting—had never heard me lecture, and did not, and could not know whether my lectures breathed a gospel spirit—yea, or nay.

They deny saying I ought to be taken care of, &c.—But I fearlessly re-affirm that the senior editor did say I ought to be taken care of. He also denies saying he "expected the riot." This, however, I can prove by two or three respectable persons. He acknowledges he said their course had a tendency to produce it,—yet he did not expect it.—Why not? I expect what I see a tendency to. O he thought the dear people, though insulted by abolitionists voting as they pleased, would, nevertheless, let them hold their meetings undisturbed, just because they are such a quiet people. Truly this excuse is worse than none.

But they tell us, "the anti-slavery cause has their whole sympathy and desire for success in all right action, &c. This is good, but who would have guessed it from the paper. When, let me ask, has that paper spoken in the name of its Editors in behalf of the Anti-slavery cause? What reader ever mistrusted its editors even tinctured with a "sympathy" for the anti-slavery cause—much less that it had their "entire sympathy." This is a strange assertion, and is the very climax of absurdity. Where, I again ask, is the proof on which it rests!! Let me give the best I can find:

1. A refusal to publish the declaration of sentiments made by the American anti-slavery society, though requested to do so by several subscribers to the paper. 2. A refusal to publish the call for the Milford convention, written by the eloquent brother Warner. 3. Publishing almost nothing of emancipation in the West Indies.

4. Publishing such articles as lately appeared from the pen of J. Q. Adams, condemning all voluntary associations, and of course the christian church, in order to introduce from him, a condemnation of the anti-slavery society. Let me remind those Editors that if FAITH without works is dead, sympathy is of course. I have now done, and what I have said, has been said more in grief than anger.

May heaven forgive both myself and those Editors, our neglect of the Slave, before we meet him in judgment.

W. H. BREWSTER.

Peterboro, April 20th.

### A Preacher among Slaveholders.

The late Dr. Nevins, of Baltimore, appears to have been a good man and a faithful minister of Jesus Christ. His "Select Remains," "Practical Thoughts," "Thoughts on Popery," and a volume of sermons are now before the public, and evince very clearly, that he was possessed of a clear head and penetrating mind and a warm and devoted heart. It appears that although he lived in the midst of the abominations that are done in the land, he was not afraid to speak out on some occasions and show the people their sins. The following is the closing paragraph of a sermon from the text, "He delighteth in mercy," "There are cruel christians; christians in name. They are oppressors; grinders of the poor, traffickers in ardent spirits; yea, in animal spirits; yea, in immortal spirits.

Slaves & the souls of men, were a part of the merchandise of Apocalyptic Babylon.—Rev. 18: 13. Let the cruel and unmerciful read and ponder well 2 Sam. 22: 26, Ps. 37: 26, Mat. 5: 7, Blessed are the merciful, for they shall obtain mercy; and Luke 6: 36. Be ye therefore merciful as your Father is also merciful."

J. F.

Danville, N. H.

*For the Herald of Freedom.*

### How to have Feeling for the Oppressed.

There is evidently too much apathy among most of the professing christians in these Northern States, in relation to the deliverance of those who are in bonds and who are groaning out a wretched life under the galling yoke of oppression. But let christian parents consider how they should feel if their own children were in servitude and one day smarting and writhing under a driver's whip and the next sold in the market to the highest bidder, to those who will tread them in the earth. Let husbands and wives, brothers and sisters, who are now happy in the domestic circle, consider how great would be their anguish, to be torn from each other and whipped with stripes that would cause mercy to weep if they were inflicted on a beast. Let this be considered, and those in bonds, who suffer this and all the untold miseries of slavery, will be remembered as bound with them. And above all, let professing christians have their hearts imbued with the spirit of Christ, and they will feel for their fellow men in chains. If they have his spirit their prayers will be poured out to God with tears, and God will, in answer to prayer, shake the kingdom of darkness and overthrow the horrid man-degrading, soul-destroying, heaven-daring system of slavery. May God Almighty hasten the day.

J. F.

Danville, N. H.

The Washington Globe asserts, in substance, that the treatment of slaves in the South is ameliorating, that they are growing in intelligence, and improved in their looks. If so, the less the palliation for continuing them longer in slavery. And, if so, then the assertions of our opponents, that we have rendered the condition of the slave worse, is untrue.—*Penn. Freeman.*

CONCORD: MAY 2, 1840.

## The Three Ministers.

The organ of *New-Hampshire orthodox Congregationalism* limits us to three ministers of "our order," as friends of the Herald of Freedom, and "these three," the Panoply says, "are men of no weight of influence."—This is said with all that solicitude for the anti-slavery cause, which has distinguished our Congregational Editor, and with all that natural preference for "new organization," that must highly flatter that type of abolitionism among us.

Three anti-slavery ministers, and only three of all "our order"!—Well, this is *three more* than Elijah found on his side, out of all the ministers of the groves and the clergy that sat at Jezebel's table. He found not one.—But are there only three of the orthodox, Congregational pulpits in New-Hampshire, in favor of the immediate abolition of slavery, and of that free and energetic advocacy of the anti slavery cause, which alone can ensure it! Only three! Then woe to the orthodox, congregational pulpit of New-Hampshire, if there is a God above us and the slave is a man, and the work of His hands. We presume there are as few as three—perhaps not so many.—The Panoply knows.—We now think of at least three, whom we regard as the free and faithful ministers of Christ and friends of the slave.—But we are not careful to know how many ministers we can count on.—If there be not one, "there are more that be for us, than they that be for them."—There were but three, we believe, that refused to bow down to Nebuchadnezzar's image.—They had a fourth to their number, however, when they encountered the fiery penalty of this daring refusal.—"Lo I see *four* men," said their royal persecutor, "loose, walking in the midst," &c. Would it add any to the renown of those three, at this day, to have had their number three hundred or hundred thousand?

No "weight of influence," the Panoply says, con- [illegible] never wants any "influence" or "weight"—and never has any.—Christ himself had none. "He made himself of no reputation."—He came fully within the scornful designation of the Panoply.—Not so his modern professed ambassadors.—They abound in both. They are for felt in "influence" and ponderous in "weight."—They have "influence and power," as Rev. Mr. Tracy calls it.—Christianity forfeits these in a wicked world.

Parker Pillsbury is doubtless one of the three intended by the Panoply. He has no influence.—The Panoply and other kindred ministers abound with it. Those who heard Rev. Mr. Noyes and brother Pillsbury Sunday evening before last may understand what it is that gives "influence and weight" to a New-Hampshire Minister.—The full auditory that heard brother Pillsbury preach that evening, with the attention of life and death, and the hushed stillness of the church yard, can tell how necessary "influence and weight" are to constitute a preacher of the gospel. We wish the whole ministerial influence and weight of the State had been there to hear him and to hear brother Noyes reply—for he rose and replied to his *uninfluential* brother's sermon, as though he had been really engaged *on the other side*.

Brother P's text was Christ's declaration that He came not to send peace, but a sword on the earth.—He spoke of the human character—the agitating, disturbing influence of truth upon that character.—He glanced at the turmoil and confusion truth had ever wrought it into, and the bitter hostility the church and ministry in all ages had manifested towards the spirit of reformation—from the days of Him, who first came to bear witness to the truth—down through Luther's times to our own.—He spoke of the necessity—safety and wholesomeness of moral agitation in society and in the church, and the deadly danger of moral stagnation. He illustrated the one by the tossed ocean,—ever pure and wholesome from its ceaseless impetuosity, and the other by the lifeless pool—grown putrid in its own quiescence, and become the haunt of croaking frogs and noisome reptiles. He declared the duty of the watchmen on the walls of zion to be always in the van in moral agitation.—When the tempest was up, he said, they should ever be prompt to mount the foremost billow and direct the storm, and in time of calm they of all men were the ones to awaken the moral hurricane. We can merely touch on this sermon.—The breathless auditory best attested its power and its palpable truth. But brother P. has no "weight." Of the manner of the speaker, we can only say that he seemed to us to be mightily *in earnest*,—to believe solemnly what he was preaching—and not at all like one *reciting a task*. The people remember its effect on themselves. But this preacher is "without influence." He was followed by Rev. Mr. Noyes, who met the solemn and impressive truths of the sermon, by a profusion of learned allusion to the promptness and fidelity with which the ministers had ever stood forward to meet the assaults of heresy, from Arianism down to Sabellianism. Some [illegible] and [illegible] sermon.—We could not perceive the [illegible] remarks, unless it was to jarrow off the attention of the audience from the home-truths Pillsbury had been advancing before them, and so nullify their influence. It struck our mind so.—It struck others so. But we may be mistaken.—We mention the two speakers in illustration of "weight and influence," and the want of both. We could but notice, however, the fact, that in the prayer of the Rev. Mr. Noyes, he did not seem to remember his brother who had preached for him,—and who in his preliminary prayer had remembered him with all brotherly fidelity and affection.—He invoked no benediction on the truths he had uttered, and did not seem to recognize him as a brother minister, or as being in the house,—and on closing his prayer, dismissed the assembly without asking him to pronounce the benediction. All this may be agreeable to "Congregational usage," or may be rather the way in regard to that unfortunate class of clergymen, who lack "weight and influence."

We might mention the "usage" of the New-Hampshire Missionary Society towards these ministers who are "without weight and influence"—but we forbear.—We only warn our high-minded brother of the Panoply, that all this 'influence and weight,' in the estimation of the wicked world, will weigh but little in the great day of trial.—Fidelity and not "influence" will be the quality then seen to belong to the minister of Christ,—and that His blessing will be bestowed not on those of whom "all men spoke well"—but on those whom they "reviled and persecuted, and spoke all manner of evil against falsely for His sake," and the sake of "the least of these His brethren."

## Dr. Lord.

We remarked last week on this gentleman's declining, *as an abolitionist*, to contribute to the expense of New-Hampshire anti-slavery's mission to "The World's Convention." The Panoply is out with a lucid vindication of the Doctor. Why does the Panoply interfere? Why does he instinctively thrust in his defence? What has he to do with the World's Convention, or with Dr. Lord? We call the attention of the Dr's friends to the Panoply's spontaneous interposition.—Now if the poor Panoply bitterly hates or fears any thing in the world, it is anti-slavery—and the moment he descries any professed abolitionist abating in his fidelity to the cause, he is out upon him with compliment and a defence. We should hardly think Dr. Lord would fancy him as a vindicator—or be fully satisfied with himself for having done any thing that *subjects* him to it.

We are sorry Dr. L. gave the Panoply this occasion of gratulation.—It does not increase the evidence of his own friendship for the slave. It may relieve him, however, of the apprehension that our State abolitionism would go wholly unrepresented at London, to learn that there is strong prospect that the funds necessary to defray the expense will be seasonably furnished.—A slight contribution by the Dr., however, would have relieved a little the overburdened and faithful abolitionism of the state, which he would hardly like to see sinking under the pressure of the times and the discountenance of the Panoply.

## World's Convention.

We acknowledge, with due emotions, receipt of the following sums from the friends of the Slave towards expenses of the mission to London:

| | |
|---|---|
| From Miss Catharine of Lee, | $0 00 |
| Mrs. E. L. Hammond of Newlpswich, | 2 00 |
| Mrs. Elizabeth S. Preston, of Do. | 5 00 |
| Philip W. Kibby of Newport, a venerable Soldier of the Revolution, | 3 50 |
| From anti-slavery friends at Portsmouth, | 50 50 |
| Do. at Great Falls, | 35 00 |
| Do. at Rochester, | 22 00 |
| Do. at Dover, | 63 00 |
| Do. at Durham, | 12 00 |
| Do. at New-Market, | 10 00 |
| Do. Students Dartmouth College, | 29 00 |

We would remind the friends of the mission in other places, that we should be under the necessity of setting out by the 5th or 6th of May, which is close at hand.

The following eloquent periods are from an article in the Journal of the American Education Society, by Prof. Hadduck, of Dartmouth College. It was produced, no doubt, in apprehension of the rising spirit of anti-slavery fanaticism, whose flood had risen to attract notice in the high places of literature and among the Savans of the University. Perhaps the learned professor, however, felt less of apprehension than of a desire to quell this effervescence for the sake of those who are infected with it, and thus save them the mortification of a return by and by to their rationality after the bubble of fanaticism shall have burst. We presume a note or two upon this eloquent conservatism.

The Bible is a book of faultless principles. [1] To discover and systematize these revealed truths, in their simplicity and beauty, requires no ordinary study and discernment. [2] To apply them to the changeful forms of society, to make allowance for new varieties of character and new circumstances, without sacrificing or marring the principles themselves, demands even higher and rarer qualities.[3] Because Paul directs Timothy to bring with him the cloak, which he had left at Troas with the books and the parchments, no one would think of urging the same duty on the body of Christians in all ages.4 And because the same apostle advised the primitive preachers not to marry, we do not all hold the unlawfulness of marriage among the clergy.[5] In such plain cases the consequence of applying the precept beyond the circumstances to which it was originally adapted, renders any such application a gross absurdity.[6] But it is possible one might see such an absurdity, and yet not discover, that a similar liberal interpretation may with equal propriety be given to the prohibition against going to law before unbelievers, [7] to community of goods, [8] to unquestioning subjection to government, [9] to holding property in men, [10] to the command to give to him that asketh, [11] and to many similar usages and precepts of apostolic authority. To distinguish the spirit, the essentials of Christianity from what is local or temporary, and to act out in it, and to give its doctrines the grace and complexion, which adapt them to particular times and circumstances, and yet to preserve them untarnished and unmixed the vital truths of revelation; [12] requires a happy mental constitution, too rare not to attract attention, and too important not to command respect. A pure Christianity, at once glowing with the hues of original thought, and redolent with the orders of a fresh blown piety, a system of doctrines as a mode of preaching, true to inspiration, and yet moulded to the demands of the times,(13) and fitted to the great ends of the gospel, how seldom has God given to this world the enviable treasure in an earthen vessel, since the perfect Man was heard in Judea.[14]

There are men of a single principle, some *ism* or other, to which every thing else pays obeisance; they preach it; they pray according to it; they talk of it when they rise up and when they sit down; they are, in short, the very incarnation of it. To them nothing is good in faith or practice, in which this principle is not the main element; and nothing too wrong to be sanctified by it. Whether it be anti-slavery or anti-abolition, anti-masonry or moral reform, it is with them first and last and midst and without end.[15.]

[1] Then should they not be carried out and *fully* exemplified? If they are "*principles*," and "*faultless*," they surely ought to be strictly acted upon, and at all times.

[2] On the contrary, are they not so plain and palpable that the single-eyed, wayfaring man, though a fool, need not err therein. The bible must be studied in order to an intimacy with it—frequently—earnestly and with docility of heart,—but it seems to us that "extraordinary discernment" is not requisite to a saving knowledge of it.—If it were, it would be a revelation to none but the "Greeks," and to "babes" it would be a sealed book.

[3] They ought to be applied to the forms of society—but no "*allowance*" should, in our humble apprehension be made for any "varieties of character" or "newness of circumstances." We should accommodate these to the principles of the bible, and not those "faultless principles" to them. The bible has become, in our refined day, too much like the doctrine of human liberty,—an *abstraction*.

[4] The apostle's request that Timothy should bring his cloak and books does not strike us as laying down a "principle."—It seems more like asking a favor.—Perhaps Timothy might be bound to bring them along with him by the christian principles of accommodation and good nature. We think we should be under the same obligations to take along the Professor's cloak, umbrella, port-folio, or any thing, that one man might, without undue inconvenience, transport for another, as Timothy was to carry Paul's.—Christians would always, we think, be civil enough for that.

[5] Did Paul declare marriage *unlawful* among the clergy, in his day, as a "principle?"

[6] We do not remember as the apostle laid down any of these as "precepts," nor can we draw from the impracticability of modern application of any thing here enjoined, the lessons the learned professor intends to inculcate. He seems preparing the way to a blow at abolitionism, by showing that principles laid down in the bible are not to be literally carried out. He has as yet, however, quoted no principles, as laid down by the apostles.

[7] There is indeed a prohibition, not only of going to law before *unbelievers*—but of going to law *at all*, of brother with brother; and much more before the unbelievers. Does the professor deny the enduring obligation of that prohibition on christians? Is this a blow at the Non-Resistants? We are not their champion—But we give our learned author a little scripture to digest on that head, to mar his preparation for an extinguishing touch upon the abolitionists. Paul says on this subject, "there is utterly a fault among you, because you go to law, one with another. Why do ye not rather take wrong?" Is this an obsolete abstraction, one that may not be consistently carried out by two christian brethren who want a stubborn law suit!

[8] We do not remember that "community of goods" was enjoined.—It is asserted that "they had all things common."—But when Ananias kept back part of the price of his land, Peter told him his lie was gratuitous, for the property was his own, and he might lawfully have kept the whole of it—His fault was his lie and not withholding the money.

[9] Does the Professor hold to the right of insurrection against the government. If so, what would he say to the right of a slave to rise for his liberty?

[10] We don't know what *express* command the professor would here dilute with the waters of expediency, so as to warrant modern christians in slaveholding. We remember no such command—and believe there was no occasion for it, inasmuch as in the days of the New Testament slaveholding, as it exists and flourishes in the American church, had no being, and probably was not dreamed of by the apostles.—The chattel principle is of modern date. But there are precepts all along the pages of the Bible, that utterly and *forever* forbid man's being turned into property, by man or any other being.

[11] We would not put our scripture recollection in conflict with the *Reverend* and learned author's, but we believe this "precept" was not of "apostolic authority,"—but one of the Saviour's own commands in the Sermon on the Mount; his professed disciples will attach weight and obligation to it, each for themselves. We think it must be equally binding on us, and on those who heard it from the lips of the Son of God.

[12] We would ask Prof. H. how he can give the precept, "thou shalt love thy neighbor as thyself"—such "form and complexion and adoptation to times and circumstances," as to warrant *slaveholding!* Would any man's self-love lead him to put on the condition of a BRUTE SLAVE!

[13] "Pure christianity" never can be moulded to the demands of the times," without robbing it of its purity and adulterating it of its power.—The times must not be gratified in their demands on Christianity—They have been indulged quite too much in that behalf. Christianity is pretty much shorn of its beams. It is time that its "original brightness" should be replaced.

[14] And did the Perfect Man, who spake in Judea, mould his own christianity to suit the demands of the times? Did he humor the times.—Did He not, on the contrary, resist those demands unto death and did they not crucify Him, because He was not a time-server?

[15] We can only say to the learned and popular author, that his slur at abolitionism is not kindly or respectfully received by those for whom it was intended.—Anti-Slavery, or Moral Reform, ill deserve such mention of them, as is here made—at the hands of a professor of christianity. Human Liberty can never be too highly estimated or too dearly purchased.—The price of it is above rubies.—If the learned Professor himself were deprived of it, by any of the strange revolutions in human fortune, as it is called, would he complain of his friends for being, until he should be rescued, "men of the single principle," that all men were entitled to *immediate* liberty—or that the principle of Disenthralment should be with them, at least for the time, "first, last and midst, and without end?"—We think not.

---

**The following is an extract of a letter from a female in our old county of Grafton—who was an early abolitionist—and has done more for the cause than half a dozen of our newly organized ministerial friends,—but who would not be allowed by them to vote on a resolution in an anti-slavery meeting. We trust the time is nigh when the spirit of woman will be released from the despicable thraldom now imposed upon it by her *stouter* friend of the other sex. Human character will mightily ameliorate when the first impressions on it are made by the teachings of emancipated woman.—We lose woman's intellect now from the general field, as the intellect and labor of the slave are lost at the South.**

"On reading some of your editorials of late, I find the same views with regard to the church and ministry which I have had for years, though not daring to broach them, as they were treason in the highest. What, to think the Minister, the Deacon and the leading part of the church wrong! Monstrous! Have an opinion contrary to them; attempt to correct them! Why, Ministers are our teachers: we must receive their instructions and obey their mandate without a qualm;—and especiall a female to think for herself, and think differently too from this grand trio—O! preposterous! And then to express such opinions—why, it is a shame! But I have run on here at random—I meant only to say—I have long seen this spirit of popery, and felt it too, in the church. It has been, and is, my grief. It appears to me wholly anti-scriptural—that in the church there is no "lawful authority" save the law of Christ, and they that would be "greatest should be servant of all." It appears to me that the church has never been wholly reformed from popery; and that it is far, very far from that pristine simplicity and purity of the apostolic age. And when I say the church, I mean the evangelical churches of all denominations, differing on account of minor points of opinion. It seems to me there are many "usages" and "traditions of men," beside more abominable corruptions from which it must be purified. I trust the anti-slavery cause is the pioneer in this general reform, or rather, I would say, perhaps the temperance cause was such, (nay, *is* such, for its labors are not over) that people might be sober and in their right mind, so they could be capable of examining other subjects, for to my view anti-slavery is not the last subject that shall shake a corrupt and sleeping church."

---

*For the Herald of Freedom.*

## Anti-Slavery Meeting at New-London.

Mr. Editor,—We have had, in this town, for a few days past considerable excitement on the all-stirring subject of American Slavery.

Whether it be from the more than ordinary *excitability* of the good citizens of New-London, or from the nature of the subject, itself, I am not prepared to say; but, be this as it may, whenever it is agitated, "the Abolitionists But"—as Mr. Foster calls them, are wonderfully on the alert. Perhaps, this may arise from the punctilious regard they have to their *own* notions of propriety—and having long been settled down in a state of deadly *syncope* on the subject, are *piously* opposed to all innovations upon their *long* established custom. However, I think, they are in a fair way of getting *used* to it; and when they are but once engaged, upon my word, I know of no people in all the world, more *zealous* or more *philanthropic*.

We have had three regularly appointed meetings. Mr. Foster was present at each; and engaged with his usual earnestness. They were held in the Baptist Meeting-House. The first occurred on Wednesday evening the 15th. Dea. David Everett was appointed chairman, and the meeting having been opened with prayer by Mr. Foster, he presented the following resolutions. "Resolved, That slavery is a National evil, and, that those who know, or might know their duty in relation to it, and do not do it, are in *fact* and in *heart slave-makers* and *slave-holders*."

This resolution was ably and eloquently discussed by the lecturer. He said, that slavery *was* a National evil—that we being members of the nation assisted in making the laws; and, if there were, (as these were) laws upholding slavery, and we did not use our influence in *abolishing* such, we were responsible for the evils accruing from them; and, were accessory to the perpetuating of the *nefarious system*. It was opposed by other gentlemen present, on the ground that, altho' it was a national evil—and we were not *directly* engaged in its immediate abolition; yet since we were opposed to the Administration which made the Laws, and, consequently, to the laws themselves, we could not be responsible for the influence *good* or *bad* arising from them. The resolution was objected to, also, as going *too far* for the present,—that altho' it might indeed, be true, we were not yet prepared for the reception of a truth which *spoke so loud*, and come so *near home*; and, which, to the minds of the credulous and wavering appeared so fanatical and denunciatory. In the course of his remarks, Mr. Foster compared those who *professed* themselves Abolitionists, but who were generally silent on the subject, to the *baggage* of an army, which only *retarded* its march by its *weight*. Another gentleman, in replying, said, he thought the Lecturer did not fully consider the *importance* of the *baggage*: for, said he, however rapid might be their march, if they had forgotten their *baggage*; and when they had met the enemy—found themselves without *ammunition* he thought they would be pretty sure of *defeat*. As for him, he would *stick* to the *baggage*—and if he did not go *so fast* he would, at least go *sure*. Mr. Foster assented.*

The second meeting was held on Tuesday afternoon following, and the third in the evening. The two following resolutions were submitted by Mr. Foster—the one in the afternoon—the other in the evening; but were both *voted down* by *two* or *three* majority. The first, was—"Resolved, That the anti-slavery enterprise is the cause of God; and that those ministers who treat it with indifference or open opposition cannot *innocently* be countenanced as Ministers of Christ." The next "Resolved, That the principles and measures of the Abolitionists are the *only* ones that *can* peaceably effect the abolition of slavery in the United States." Mr. Foster prefaced their introduction with remarks, unusually eloquent and impressive They will, I think, long be remembered by those who listened to him. His appeals were pointed—soul-stirring—pathetic. Mr. F. is a fearless advocate; displays an intimate knowledge of his subject, wields his arguments with a masterly hand; and, if I were to find any fault, I should say, that, in *my opinion*, he is a little too liable to be effected with an *undue degree of feeling*. Would it not be well if some of our lecturers should accommodate themselves more to circumstances? In places where the subject has been *much* agitated and *thoroughly* discussed, it will do to take the *boldest* stand—and to represent the subject in *every* light, in which, it developes itself from time to time. They are prepared for it—and they will not be driven from sober reflection, by any *sudden* or *unexpected* glare of the enormity of the sin. But where it is *little* understood, the better way, is, I think, to lead the people's mind into it by degrees: We must not suppose, that those who have never reflected upon it, will *allow* or *embrace some* sentiments, without considerable time for reflection, however plain or evident they may appear to us.

W. H. WOOD.

---

* The baggage of an army is of little aid in time of *battle* or in any of its *movements*. The more an army has, the clumsier its action;—the tardier its advance and the more embarrassed its retreat.—Silent abolitionists are better illustrated perhaps by *coward*, and *traitor soldiers*, than by baggage—for an army must have baggage, but it can well dispense with cowards and traitors—open enemies are far less dangerous.—ED.

---

*For the Herald of Freedom.*

Brother Rogers—I send you for publication in the Herald, the following extracts from letters of two of my College class-mates at the South, to their friends in New-England. The writer of the first, George W. Niles, of Thetford, Vt., is a young man of good moral character, but not a professor of religion. He was deprived in early childhood of both his parents by death, and left to the care and instructions of an older brother, who is an abolitionist. In going to the South, Mr. N. professed to have no other object in view than the acquisition of wealth and reputation. While there, he was engaged on a salary of $800 a year, as private tutor in one of the first families in the State of Mississippi, the gentleman being at that time candidate for Senator to the State legislature. It was his intention to remain at the South two or three years, but the horrors of slavery soon vanquished the allurements of wealth, and drove him back to a free State. During his residence there, he never ventured to insert a sentence on the subject of slavery in any of his letters, lest they should be broken open, and his life endangered. The letter from which the extract below was taken, was written on board the steamboat, on his way to New-York, in June last.

The second, is from the pen of Franklin George, son of the Rev. Mr. George, a pro-slavery and anti-temperance Congregational minister of Barnstead, in this State. Mr. George is a professor of religion, and while in College, was, I believe, a member of the Anti-Slavery Society. He has always enjoyed the advantages of the parental example and instructions of one whom we are taught to esteem as a

chosen embassador of Christ, and has gone to the South with a father's benediction and counsels, and *professedly* with the high and holy purpose of laboring there for the extension and triumph of Christ's kingdom. As illustration of the real sentiments and influence of the church and ministry of this country on the subject of slavery, I deem this singular letter of great importance. It is dated at Augusta, Geo., Feb. 7, 1840. S. S. FOSTER.

"On the whole, I do not regret my visit to the South. I have seen slavery as it is, in all its horrors, I do assure you. My lips have been sealed. Slavery has temporarily cramped my soul with its chilling influences. Every white man south of Mason's line is a slave. I have felt its impression for the last four months, and even now it is brooding over me, dim and indistinct, like some filthy obscene bird of night hovering in the dark over its prey. You can easily imagine my sensations, as every succeeding stroke of the engine pushes me on to the far North-East. I feel a heaving of my spirit for the free breezes and mountain gales of the land of liberty. It is impossible for the New England spirit to exist long in this country. It becomes identified with slavery. For my part I have felt a whispering in my ears to depart. Heu! fuge crudeles terras: fuge littus terrarum. I am now acquainted with slavery as it is in this country. My information has been chiefly derived from observation—partly from conversation with masters, and in some instances with slaves; and although in the family where I have resided I could see but a very small part of the cruelty which was exercised over their slaves, owing to the care with which they attempted to conceal from me every thing of that nature, yet I have seen enough to make me shudder, and that continually. I have stood at my window, at break of day, when it was supposed that I was asleep, and counted two hundred and fifty lashes, administered to the naked back of a negro woman. I was awakened by her screams, and how many she had received previous to my commencing to count I cannot tell. I have known this same woman whipped almost every day for a fortnight. Sometimes she was tied in the yard, sometimes, especially if strangers were present, taken to the woods. It is the universal custom to tie them; sometimes with hands as high up the tree as they can reach, at other times the hands are tied to the roots of the tree, and the body stretched out,—and they always whip the bare flesh. Perhaps you may ask, what is the pretext under which they inflict these cruelties? I will tell you. In the instance just mentioned, the woman was selected to milk the cows, and was whipped because she did not get more milk. But after the process was continued two or three weeks, no more milk came. I very well know that this was only a pretext for the lady of the house to vent her indignation, and exercise her tyranny, on a negro who had, from some cause, become odious to her. I write this from no unkind feelings towards any white man, woman, or child at the south, for personally I have been treated by them with every respect, but I write it to give you a correct idea of slavery."

"Your institution will not flourish unless there is union, especially among the trustees—union in the church—and a settled minister. I need not tell you that I feel interested in your *church*. It is my prayer to Almighty God that he will not *desert* that church, but that he will visit it with the outpouring of the Holy Spirit, and place over it a pastor after his own heart, who will be instrumental in building it up in the faith. It has been just eleven weeks since I left Henniker. But I did not think then that I should address you first so "far away." I left New England, the 2d December, and arrived the first of January; the journey, although 1300 miles, yet is performed in six days. I stopt on the way in Boston, New-York, Philadelphia, Baltimore, Washington, Richmond, Petersburgh, and Charleston. When I arrived here, the trustees had been in quest of a teacher for months. I was immediately chosen. My salary will be nearly $1700 of which I shall clear at least $1200. Suffice it to say, I am highly delighted with my situation. It is not in the city immediately, but just out, on what is called the Sand Hill. Miss Train, the sister of Hannah and Arthur, who boarded a short time at your house, has the charge of the female department; these departments are perfectly distinct. I board in a pious family, and they are as ardent in their religious feelings as any of your christians are north. In fact the society here is decidedly religious; there are about 150 dwelling-houses on the hill—these buildings are owned by merchants and lawyers, who spend the day in the city and the night on the hill. The hill is covered with trees. It resembles a forest—every house is shaded by dense trees—so you will perceive that this must be cool in the summer. The society is good—I think I never enjoyed better in my life. I really like the Georgia character—they are polished in their manners—frank and very hospitable. You will not meet with any thing here like selfishness. The people are as a general thing rich—but yet they do not seem to care much about money. They seek enjoyment, and this they find in social intercourse and in entertaining strangers. The climate is delightful. We have had no snow and but a few frosts. Spring has now come; the birds are singing and the Gardens are in blow!—Oh, how different from the ice and snow of New-England. I have become so attached to this place that I have a strong desire of making a permanent abode. I had supposed at the North, that the society in Georgia was corrupt in the extreme, but I am happily disappointed. The society is as good if not better than any in New-Hampshire; and I find too, genuine piety. They are not "that set of cut-throats which you Abolitionist Brethren have often been pleased to call them—and as regards slavery my views are somewhat changed.—Georgia is looked upon as the worst of slave-holding states.—But I have not seen one case of severe treatment since I left the North, and I have travelled about considerably. The negroes here are numerous, but be assured, they are altogether better off than a great portion of the people in your town—they are happy. They are treated well. With what experience and observation I have had south, I cannot be a Northern Abolitionist I do think that your rating abolitionists should take lessons on abolition here, rather than from the Liberator edited by Garrison—I cannot look back on the address I have heard north and hear these dreadful cases of punishment, torture, &c., without indignation. But enough of slavery.—I hope for the good of the nation the north will mind its own business, and let the south alone.

Will you be so good as to write me as soon as you receive this, and tell me who has the charge of the Academy, how many scholars—Who is your preacher—is he settled, what the state of the church is; Give my regards to all your family, Mr. Childs'; —Mr. Eaton's, Dr. Sanborn's, &c. &c.

I am your sincere friend,
FRANKLIN GEORGE.

*For the Herald of Freedom.*

Mr. Editor,—Some two weeks ago, I had the privilege of hearing the Rev. Jonathan Ward lecture on slavery, at the new Congregational house in this town. He commenced in his usual candid strain,—denounced slaveholding as a sin under all circumstances, which ought to be immediately forsaken and repented of;—made a very few cool remarks as to the duty of the church on the subject; after which he entered largely upon the over-zealous or imprudent measures taken by many of the abolitionists in hard sayings, harsh denunciations, &c. &c., concerning their brethren, the clergy, and slaveholders. Sir, had you been there, I think you must have had your mind carried back to some of the editorials of the Herald for the few last months. His remarks and advice to his abolition friends were good. Care and candor were highly recommended to be strictly observed by abolitionists in all their movements—to which I could heartily say, Amen. He stated the probable bad effects of an over-heated zeal, the difficulties that had arisen from the harsh and imprudent management of the abolitionists,—and closed with a warm and hearty exhortation to abolitionists to be up and doing whatsoever their hands might find to do for the freedom of the slave—but to be very careful and not do any thing to offend their friends and neighbors, lest their good should be evil spoken of.

This discourse was somewhat lengthy, and commencing late, deprived him of the opportunity of leading forward to action those who have never done any thing but oppose the abolitionists. I hope I shall yet have the privilege of hearing him tell those who do not identify themselves with the abolitionists, what their duty is. Will he not tell them if they have aught against any brother, to go and tell him his fault, &c.?—Do they not already know that they have aught against all slaveholding churches, and is it not a neglect of duty not to tell them of it? Now sir, let the New-Hampshire churches come up en masse to the stake that father Ward has set for the abolitionists, and resolve that they cannot fellowship slaveholding, &c., and furnish him with resolves and instructions and means, and send him to the southern churches to tell them their faults, and deal with them as the gospel directs, and all may yet be right.

Plymouth, April 28, 1840.

**Extract of a Letter from C. C. Burleigh.**

'It really does me good to catch a glimpse of the old war-scarred veteran, still faithful and true, vigilant and uncompromising,

'Like the oak of the mountain, deep-rooted and firm,
*Erect*, when the *multitude* bends to the storm.'

The Emancipator may forget its ancient glory, and bear the banner of the central host away from the high ground whereon the hand of a GARRISON helped to plant it—hoping to lead down into the miry ground of partizan politics the columns of Freedom's battling army; the Freeman may tremble in the blast, and almost swerve from the right line of our former march, and lean to following the *mis*-lead of the great standard, and from centre to extremest wing, from the front to rear, dismay pervade our once unwavering phalanx; but there, amid all the tumult, flapping defiance to every foe, whether in the guise of an open enemy or pretended friend, 'the broad pendant' of the Liberator rolls out to the gale, borne up by a banner staff that was never made for bending, and sustained by an arm that will sooner fall from its shoulder-blade, than lower that proud ensign, or permit it but to incline a hair's breadth to the right hand or the left:—and there, too, rallying round the standard, with hearts resolved, and unquailing front, is the old Massachusetts legion, firm in their tracks, where duty bids them stand, 'unshaken, unseduced, unterrified,' let what may befal the rest of the array.

May their firm stand check and turn back the headlong rush of those battalions which are pouring down from our strong position, rashly to peril the cause of Freedom, by trusting its battle to the common field of conflict, which the demagogue and the party intriguer have ever chosen!

* * * * *

*For the Herald of Freedom.*

Dear Sir:—At an adjourned meeting of the Anti-Slavery Society in this town, on Saturday, 18 inst., the following resolutions were presented, discussed and adopted:

*Resolved*, That the ground on which this people took their stand among the nations of the Earth, as free and independent, was that "*all* men are created free and equal," and that if they either disbelieve it in theory or refuse to act upon it in practice, they forfeit their right to national existence.

*Resolved*, That those who say that the Constitution of the United States sanctions slavery, do thereby say that it is a national sin, and that the nation is responsible for all its enormities.

*Resolved*, That if the Constitution requires the inhabitants of the free States to deliver up the fugitive slave to his pursuing master, it is in direct and palpable violation of the laws of justice, humanity, and the Living God—and is therefore NUL AND VOID.

*Whereas* the Constitution was "ordained and established" "in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to" the people of the United States "and their posterity,"—and, whereas slavery endangers, and is calculated to defeat all these objects, therefore

*Resolved*, That if the Constitution sanctions slavery, it sanctions a principle at war with all the objects for which it was formed—is inconsistent and contradictory, and contains within itself the seeds of its own dissolution,—and that the only proper conclusion is, that it does not approve of such a system.

*Resolved*, That although many of the professed disciples of Christ despise the abolition cause, we believe it to be the cause of God. We wish to live abolitionists,—we wish to die abolitionists,—we wish to stand before the Bar of Christ, our Judge, abolitionists,—and to possess abolition principles through eternity.

*Resolved*, That we have beheld with grief and shame, the alienation of feeling which pervades a portion of the Anti-Slavery Society, and that we do entreat our abolition brethren to look more at the cause of the helpless slave, and less at their own comparatively trifling griefs.

*Resolved*, That we see no necessity for a "new organization,"—believing that if we are true abolitionists, we can work together,—and that if we are not, we shall do nothing anywhere.

*Resolved*, That we have full confidence in the Editor of the Herald of Freedom, that we believe him to be a sincere friend of the poor wretched slave, and that his heavy and effective blows are aimed, not at the friend of the slave—but at his foe.

*Resolved*, That opposition to immediate emancipation is pro-slavery, and that those ministers who oppose abolition are acting with slaveholders—and are unworthy the countenance of the christian community.

*Resolved*, That we have little confidence in the political integrity of any man who is pro-slavery,—and that we fear not to trust our political concerns in the hands of men of competent abilities, who are honestly the friends of Human Rights.

*Voted*, That the above resolutions be signed by the Secretary, and published in the Herald of Freedom.

Rev. H. Archibald, President of the Society, wishes it to be publicly known that he dissents from the adoption of the 7th, 8th and 9th resolutions.

CARLTON HEATH, *Sec'y*.

Bow, April 20, 1840.

☞ *From the Christian Panoply.*

**World's Convention.**

Mr. Rogers severely condemns Dr. Lord, and the Faculty at Hanover, because they declined to contribute to bear his expenses to London. Mr. Rogers wishes to go to the fatherland, and have his expenses borne by others. He entertains an exalted opinion of the "World's Convention." It is to produce greater wonders and effects on the world, than all Bible, Mission and Tract Societies collectively.—Therefore he thinks Dr. Lord should have had the privilege of being a co-worker, and deputed Mr. Rogers as his representative to that all important assemblage! Will not the kings and nobles of Europe lay aside their crowns and sit down at the feet of their august body, to hear the dictates of wisdom!

For our part we have no lofty anticipations of great results; we do not think it will pay the cost of sending such men as the New Hampshire delegate. He will take occasion there to slander his country as his friend Garrison did. He will not be a true representative. Dr. Lord may be aware of this; or he may wish to appropriate his money to some better object. We know not the reason; but this we know; that if a man cannot decline such a request lest he be reproached and insulted, he wears a galling yoke, and deserves to wear it.

THE BLOODHOUNDS. The Tallahasse Floridian says—'We regret that Mr. Poinsett has taken the course he has about the dogs. He is mistaken. They were *intended* by the people, at whose instance Gov. Call imported them, to '*worry*,' to '*hunt*,' to '*bite*,' to '*tear to pieces*,' all the red devils they can catch.

HYMENEAL.

Married in Lebanon, by Rev. A. P. Brigham, on Sunday last, Mr. HENRY C. SANBORN, of this town, to Miss CAROLINE SPAULDING of L.

OBITUARY.

Died in this town on the 11th inst., Caroline Beman, daughter of Luther Roby, aged 2 years.

In Gilmanton, March 21st, of apoplexy Stephen Greely Horne, only son of Mr. Hazen Horne, aged 18 years and three months. An estimable and promising youth.

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at Mr. Amos Wood's, on Tuesday evening at half past seven o'clock.

☞ The Weekly Meeting of those ladies who are laboring for the ANTI-SLAVERY FAIR, will be held at Mrs. CURRIER'S, on Thursday, at one o'clock, P. M.

**N. H. ANTI-SLAVERY SOCIETY.**

The members of the Board of Managers of the New Hampshire A. S. Society, are requested to meet at the Office of the subscriber, in the Concord Bank building, on Wednesday, May 6th, at ten o'clock, forenoon, for the purpose of designating the day in June next for holding the Annual Meeting of the Society, and of choosing a Committee to make all necessary arrangements preparatory thereto; and also, for transacting any other business requiring the action of the Board.

ALBE CADY, *Rec. Clerk.*

Concord, April 23, 1840.

**American Anti-Slavery Society.**

THE SEVENTH ANNUAL MEETING of the American Anti-Slavery Society, will be held in the city of NEW-YORK, on TUESDAY the TWELFTH DAY OF MAY NEXT, at 10 o'clock, A. M., when an abstract of the Annual Report of the Executive Committee will be read, and addresses delivered by several gentlemen.

The BUSINESS MEETINGS of the Society will commence in the afternoon of the same day, and will be continued so long as may be deemed expedient. Auxiliary Societies are requested to send delegates, the members of the Society are invited to be present, and the friends of immediate abolition throughout the country, are solicited to attend the Anniversary

By order of the Executive Committee,

HENRY B. STANTON, SAMUEL E. CORNISH, JAMES S. GIBBONS, } Committee of Arrangements.

*New-York, March* 12, 1840.

N. B. Newspapers friendly to the cause, are respectfully requested to publish the above notice.

WORCESTER, Mass., April 20, 1840.

N. P. ROGERS, Esq.;

Dear Brother,—Will you favor the committee and the undersigned, by inserting a few times the following notice?

Yours for the slave,
CHAS. T. TORREY.

**TO THE ABOLITIONISTS OF THE UNITED STATES.**

The Abolitionists of the United States, favorable to the election of JAMES G. BIRNEY, of New-York, for President, and THOMAS EARLE, of Pennsylvania, for Vice-President, in accordance with the nomination of the late National Anti-Slavery Convention at Albany, are invited to attend a meeting in the city of New-York, immediately after the next Annual Meeting of the American Anti-Slavery Society, on Tuesday, May 12th, at 4 o'clock, P. M., to respond to the nomination, and to take measures for promoting the support of the same.

ALVAN STEWART,
WILLIAM GOODELL

*Corresponding Committee of the late National Convention.*

**Tailoress.**

MRS. PERKINS has taken a room at the residence of Mr. Calvin Eaton, directly south of the Methodist Chapel, where she will be happy to receive sewing of all kinds, from those disposed to patronize her. The work will be faithfully done, and on reasonable terms. Orders may be left at her room or at the Herald of Freedom Office.

April 22.

PEMBROKE
**Classical and English HIGH SCHOOL.**

THE subscriber, for the last three years Preceptor of Pembroke Academy, hereby gives notice that he will open a School in Liberty Hall, on Pembroke street, for the instruction of young gentlemen and ladies, on Thursday, the 14th of May next, and continue the Term twelve weeks. The same general course of instruction in all the branches studied, will be adopted, which has been pursued during his connexion with the Academy.

☞ Tuition $4.00, payable in advance.

Several modern languages will be taught, if desired, without any additional charges to the student.

☞ For those who attend the High School, Board may be obtained in good families, at $1.50 per week.

Grateful for the liberal patronage with which he has been favored by the public, while connected with the Academy, the subscriber pledges himself that no effort shall be wanting, on his part, to merit a continuance of their cheerful support. I. KINSMAN.

Pembroke, April 23, 1840.

REFERENCES.

*Pembroke Street*,—Mr. Eleazer M. Wilson, Mr. James Haseltine, Mr. Francis Killam, Mr. Charles P. Hayward, Maj. George W. Doe, Mr. Jonathan Hamlet, Capt. Daniel Sawyer, Col. Mark Fisk, Mr. Asa Morrill, Aaron Whittemore, Jr. Esq., Mr. John Yuran, Mr. Moses Martin, Mr. Robert Fife, Jr., Mr. Joel Fife

*Suncook Village*,—Mr. William Parker, Mr. William Haseltine, Mr. Joseph Emery, Mr. David Austin, Mr. John B. Paine.

*Concord*.—Col. Dudley S. Palmer, Mr. Moses Chamberlain, N. P. Rogers, Esq.

**NOTICE.**

WILL be sold at PUBLIC AUCTION, on Saturday, the 30th day of May next, at 2 o'clock, P. M. at the office of the subscriber, unless previously disposed of at private sale, the copy right of the following works: Right of AMERICAN DEFINITION SPELLING BOOK, for the United States; PROGRESSIVE READER; PROGRESSIVE PRIMMER. Also, STEREOTYPE PLATES for most of the above works. One third right of WRIFFORD'S CHIROGRAPHY. One share in Church Organ.

Inquire of ALBE CADY.

Concord, April 25, 1840.

**Proposals for reviving the "GENIUS OF UNIVERSAL EMANCIPATION."**

PROSPECTUS
OF THE
**GENIUS OF LIBERTY.**

By the death of Benjamin Lundy, the cause of the oppressed has been deprived of his valuable labors as the Editor of the Genius of Universal Emancipation, and its friends have been left without a medium through which to declare to the world their detestation of oppression, their compassion for their suffering fellow-men, and to disseminate and sustain their just and benevolent doctrines. The subscriber, having been solicited and encouraged by the Anti-Slavery friends in Illinois, is induced to issue these proposals for reviving the Genius of Universal Emancipation, under the title of the Genius of Liberty.

In assuming the management of this publication, the subscriber will esteem himself privileged in being able, by the assistance of its friends, to give to it life and vigor, without essaying to make good the place of his predecessor, or arrogating the talent and influence of one of the greatest philanthropists of the age. But as the Genius of Universal Emancipation *was always*, it will be the object of the publisher of the Genius of Liberty, to make it the fearless and unflinching opponent of oppression in every form, and particularly *Slavery in the United States*.—Eschewing all other denominational and party interests, he will not allow its influence to be trammeled, or distracted from the great subject to which it will be mainly devoted. As it will be the uncompromising foe of the "dark spirit of oppression," it will afford no countenance to those who give aid to, or are the apogists of Slavery, whether they be of the clergy or laity, whether citizens or rulers, or whether in "in high places or low places"—and shrinking not from the contest with the open or disguised enemies of the rights of men, but supported by the force of truth, it will "smite with the sword of justice." Being confident that he can avail himself of the aid and experience of the many old and tried champions of human rights in the Western States—most of whom left their homes "for a lodge in some vast wilderness," beyond the sight and sound of Slavery's cruelties—the subscriber is sanguine in his hopes that, if his exertions are sustained agreeably to the confidence inspired by the noted benevolence of abolitionists, he shall not altogether of making the GENIUS OF LIBERTY the true and all-powerful Genius of universal emancipation.

But while the Genius of Liberty will be mainly devoted to the interests of the enslaved, its columns will be open to subjects that will elevate the morals, expand the intellects, improve the finer feelings, and give zest and stability to the social and domestic relations of the intelligent and enlightened freeman—and teach him the better to observe and discharge an American's rights and duties. Combined with the exertions to break the iron fetters from limbs of flesh and blood, and give liberty to all people, should be efforts to improve the minds of those who are free, and enlighten those who have been in bonds, that we may bequeath, with its principles unimpaired, the blessings of freedom to posterity. To this end, a small portion of the paper might be devoted profitably to political economy, and to philosophy and science, for the benefit of the practical man.

To make the Genius of Liberty more acceptable to the people of the Western States generally, and that it may secure a greater share of patronage in the Eastern States, and thus enlarge its field of usefulness, it is proposed to devote a portion weekly to the consideration of the advantages, and the rise and progress of the Western States. Great pains will be taken to give well authenticated statements of the growth of towns, and accurate historical sketches and geographical descriptions of sections of country, with an account of the soil and climate and manner of cultivation. In short, whatever will be of interest to the settler, or serve as a help and a guide to the emigrant, or be valuable to the eastern citizen in giving him correct information respecting the Great Valley of the Missippi, will be published in a brief and attractive style.

With these statements of the course that will be pursued, and the principles that will be advocated, by the GENIUS OF LIBERTY, it is submitted to an enlightened community whether it shall be sustained. Large sums of money have already been expended by benevolent individuals in endeavoring to support an Anti-Slavery paper in Illinois, but their exertions have as yet been frustrated, either by the violence of the mob, or other unfavorable circumstances; hence it seems that a lesson from these adversities might be learned, that justice requires a more equal apportionment of the sacrifices, lest by over-taxing the liberality of those truly benevolent, the cause be left to suffer. The importance of maintaining an Anti-Slavery paper in Illinois, and of continuing the Genius of Universal Emancipation, is duly felt by all those to whom this appeal is made;—but the necessary expenses, and the great sacrifices that must be encountered by those who take the responsibility, cannot be known or estimated, even by those who meet them, until time decides the fate of the undertaking. But that the Genius of Liberty, or any other abolition paper, can thrive and become a powerful and useful agent, without aid from friends in other States, is found, beyond a doubt, to be impracticable.

☞ *To Eastern abolitionists and friends, this appeal is then made.* To you the benevolent of the West look for timely aid—*now*, in the season of their need—and from you they confidently expect it. The question for decision is, shall the cause suffer and fall before the hatred, scorn, and lawlessness of its enemies or the apathy of the public, or shall the cause flourish and grow up to unconquerable strength and majesty, by the seasonable assistance from a well-supported and efficient Anti-Slavery paper in Illinois?—If the friends decide to defend right and justice, then let every one who possesses the philanthropic feelings and who has the means to spare, forward to the publisher of the Genius of Liberty, as early as possible, any amount of donation he can well afford. And to those who feel not able to give, but desires to do something for the support of the press, the publisher promises, that if by industry and economy and the blessing of Heaven the attempt shall be successful, he will send to those who will forward a year's subscription, the Genius of Liberty and leave them no cause at the end of the year for dissatisfaction. On subscribers in the Eastern States he depends much for support, for the first two years, and it is hoped *every influential and affluent abolitionist* WILL TAKE THE SUBJECT HOME TO HIMSELF, AND BESTOW HIS PATRONAGE BY SUBSCRIBING, *if he can do so more*. By such a course, the paper will soon be established on so firm a foundation that its support will be no longer a tax to the *benevolence* of individuals.

TERMS.—The GENIUS OF LIBERTY will be published weekly in a quarto form, on a royal sheet, at two dollars a year, *invariably in advance*. A title page and an index will be furnished at the close of each volume, for the convenience of those who may wish to get their papers bound.

Companies, and those acting as agents, will be furnished for $1,75 per year. The unusual low price at which it is afforded to *all* subscribers, will not admit of a greater discount.

Arrangements will be made, so that those who have paid for the Genius of Universal Emancipation will receive the Genius of Liberty to the amount of the balance due them.

*** As the publisher is now in the Eastern States, it is his object to raise as much money as possible to purchase printing materials, paper, and all the necessary apparatus for commencing the work immediately upon his return to Illinois, and prosecuting it without interruption thereafter. The friends, then, who design to lend their assistance, cannot do it at a more acceptable time than the present—it is hoped they will do what they intend to without delay.

All letters containing remittances, or relating to the work, may be addressed, post paid, to the subscriber, at *Amherst Mass.*, until the first of June, after that time, to *Vermilionville La Salle County, Illinois*. Z. EASTMAN.

Amherst, Mass., April 1, 1840.

## POETRY.

*From the North Star.*

### STANZAS,

TO THE ABOLITIONISTS OF AMERICA.

BY WM. H. BURLEIGH.

Toil and pray!
Groweth flesh and spirit faint!
Think of her who pours her plaint
All the day—
Her—the wretched negro wife,
Robbed of all that sweetens life—
Her—who weeps in anguish wild
For the husband and the child
Torn away!—

Nature's ties,
Binding heart with kindred heart,
Rent remorselessly apart—
Tears and sighs,
Shrieks and prayers unheeded given,
Calling out from earth to heaven—
All that speaks the slave's distress—
All that in his cup doth press
Agonies—

Woe and blight,
Broken heart and palsied mind,
Reason crushed and conscience blind,
Darkest night
Shutting from the spirit's eye,
Light and glory from on high—
Think of these—and *falter not!*
Toil—until the slave is brought
Up to light!

What though Hate
Darkly scowls upon your path?
Fear not ye the tyrant's wrath—
Hope, and wait—
For, though long the strife endure,
Freedom's triumph shall be sure—
Trust in faith, for God hath spoken,
Every fetter shall be broken,
Soon or late.

Not in vain
Hath been heard your voice of warning—
Lo! a better day is dawning,
And again
Shall be heard, from sea to sea,
Loudest songs of Jubilee
Bursting from a franchised nation,
As it leaps in exultation
From the chain!

## Remarks of Dr. Sanborn, at the Henniker Meeting.

Mr. Rogers:

In your account of the anti-slavery meeting at Henniker, in the Herald of April 18, you speak of arguments of a "curious and singular" character, advanced by me, which you regret had not been taken down word for word. And now, that your readers may be edified, and the cause of freedom may not suffer through my lack, I send you the substance of my objections to your resolution—"That the anti-slavery enterprise is the cause of God; and that those ministers, who treat it with indifference or open opposition, cannot innocently be countenanced as ministers of Christ." They may not appear in the exact order in which they were uttered, as the invitation to object was given immediately after the reading of the resolution, and before any thing was said in its defence. My ideas were advanced without any time for preparation, and of course without much regard to arrangement.(1)

I object to the resoulution, because I believe it aimed at, and calculated to cast unjust odium on, a very worthy class of our citizens, who are as decidedly opposed to slavery and as hearty friends to the African race as those who will vote for the resolution,(2) but who oppose anti-slavery movements on account of objections to their principles or the tendency of their measures,(3) and because I believe nine-tenths of those who vote for it will have solely in view certain individuals of this class.(4) In fact, if it was not originally intended to operate on these individuals, it must have been aimed at a class of men that does not exist in N. Hampshire—a mere man of straw, and it looks a little too much like boy's play for men to be employed in throwing stones at him.(5)

As I suppose these proscribed ministers entertain sentiments on the subject somewhat similar to my own, I will state some of my own views in their defence.(6)

The earliest feelings I remember on the subject of slavery were those of horror and detestation.(7) I imbibed them at the fireside, from the pulpit and the press.(8) Several years ago I had no doubt of being a staunch anti-slavery man. I felt the deepest sympathy for the degraded, oppressed and abused slave; and well recollect the thrill of satisfaction I felt, to learn that a society was formed, the result of whose operations was to be the abolition of slavery in our country; and the deep interest with which I hastened to the first public address I had the opportunity to hear. I have also a vivid remembrance of the disappointment with which I left the assembly—remarking to a friend at the door, that if I could be shown where I could take hold of the business, if but with my little finger, with the prospect of doing any good, I was ready to take hold of it; but that I must ask to be shown some of the links in this chain a little more distinctly than I could then see them, or say, woe to the poor negro if this is his forlorn hope!(9)

I have objections to the whole system of anti-slavery [illegible] as it should be,) [illegible] principles and the conduct [illegible] I will [illegible] Article of the Constitution of the N. H. Anti-Slavery Society reads something like this—"The fundamental principle of this Society is that slaveholding under all circumstances is a heinous sin and ought to be immediately and forever abandoned." Singular and presumptuous as it may seem, I must positively deny the truth of this proposition, because I believe cases may and often do occur, that render it the duty even of a christian, not only to hold, but to purchase slaves.(10) I will suppose a case, and if I am rightly informed, it will not differ very materially from that of a worthy clergyman in this state, on whom much vituperation and abuse have been cast for being a slave dealer and a slaveholder.(11) I will suppose myself in a slave state, where emancipation is forbidden by law, and the moment a slave is free, he is exposed to be retaken and sold under the hammer.(12) Suppose myself a minister of the gospel and a worthy sister of my church should come to me and with tears of anguish entreat me as the only possible remedy,(13) to save her from being torn from a beloved family and sold in a distant state, where return would be hopeless and future treatment uncertain; by purchasing and retaining her as my property, until I could with convenience to myself and safety to her give her freedom.(14) How should I best fulfil the law of love by doing to others as I would they should to me? If in my power, I would do as I believe every christian and philanthropist should do; and without enquiring if it were consistent with the fundamental principles of Anti-slavery,(15) purchase and hold her by the strong arm of the law under which Providence had placed me,(16) till she could be set free with safety to herself. Nor do I believe I could ever repent of it in this or the coming world.(17)

Again, if it were in my power to purchase the whole slave population of our country to-day and hold them as property for one day or ten years by any law that would secure them to me, it is consistent with my anti-slavery principles to do it, if I can be assured of the ability to give them comfortable subsistence and kind treatment, and at the end of that time the rank, rights and privileges of freemen: nor should the fastidious dread of being branded a slave-dealer, a slave-holder, a thief, or robber, or a murderer frighten me from the happiness of being so great a benefactor both to my country and the degraded African.(18)

But if this fundamental principle were strictly true, it could exert but feeble influence on the moral machinery to be put in motion for the accomplishment of your ostensible object. For when your Hercules' club, the pro-slavery pulpit resolution, has had its full effect to destroy the influence of ministers or church members and their families, how large a proportion, think ye, even of the sons of the puritans will be found sufficiently under the power of moral suasion to enter your ranks through fear of committing a heinous sin?(19) And if so, how powerless must it fall on the skeptical population of the South?(20)

I object to the measures of Anti-slavery, because I believe their tendency is, by creating division in the ranks of his friends, and fear and distrust in the breast of his master, to rivet the chain still closer to the slave and eventually to retard the progress of emancipation in our country at least half a century.(21)

In proof of this look at a few facts. Ten years ago you might have said to the south, nine tenths of the inhabitants of New-England are decidedly, and in principle opposed to slavery, (22) and now you say, more than a majority of orthodox ministers and the members of their churches, and all the rabble, are pro-slavery in principle and practice.(23)

Again, when Missouri was admitted to the union as a slave state, it required the utmost management of the southern delegation to carry the vote, and scarcely a member this side of Mason and Dixon's line could be found to go for it; and now who, even among the sons of the north, save the venerable ex-President Adams, dares advocate the reading of a petition for the abolition of slavery in the District of Columbia?(24)

Finally, with the construction, that the resolution shall be understood according to the usual acceptation of language, I have no objection to it.(25)

But if interpreted, according to the technical meaning of language in modern anti-slavery, as it will be by those who pass it and those who read it, I am decidedly opposed to it.

While anti-slavery is in fact the cause of God, or the cause of suffering humanity, every christian minister and every christian professor is under indispensible obligations to countenance and support it,(26) but when it becomes the cause of Wm. L. Garrison or N. P. Rogers, and the cry of poor slave is drowned in the din of injurious epithets, hurled from brother to brother, I believe the obligation no longer binding on us.(27)

Yours respectfully,
N. SANBORN.

Henniker, April 22, 1840.

(1) This does not sound much like the speech we heard at the meeting—but we will impute it to our want of recollection—and will allow, that as it is—it is as *sensible, pertinent* and *consistent* a speech as could be made against such a *resolution*, as the Dr. transcribes.

(2) The resolution says the anti-slavery enterprise is the cause of God. So far, it aims at no worthy class of citizens and is calculated to cast unjust odium on none—especially on those opposed to slavery, or friends to the African race. Moreover, the Dr. said at the meeting, he assented to that part of the resolve. It goes on to say that those ministers, who treat it with indifference, or open opposition, cannot, &c.—Does *this* aim at *worthy* citizens, or is it calculated to cast *unjust odium* on them? are those, who oppose the cause of God, or treat it with indifference, *worthy* citizens? are they opposed to slavery? It would seem plain enough, that this resolution aims at those ministers and those only, who treat the anti-slavery cause with indifference or open opposition.—At them it does aim, and them it *hits*. If it casts odium on them, it cannot be called *unjust* odium, it anti slavery be the cause of God—as it is, if slavery itself be not his cause. We assure our readers, notwithstanding the singularity of this train of reasoning, that Dr. Sanborn is said to be an intelligent man—and he certainly appeared to be a man of good temper, and kindly feelings.

(3) These ministers admit our principles to be correct, but dislike our measures—and when pressed to tell which of our measures they dislike, they either mention some one that is not our measure, or mention none at all—or else they don't like Garrison, or they think a man may hold a slave for his own good, to keep the *law from selling him to somebody else*, or because he can't take care of himself, or can't rise in this country, or some such *magnificent* reason. Ask them for the right measures, if ours are the wrong, and they say it is a great subject, they have not any measures—or as Dr. Sanborn himself did, when we asked him at this meeting, what would be the right measures, that they "are in the dark about it, and don't know what right measures would be." They can say the measures of Abolitionists are wrong, because that is easily said and they can say nothing else and must say something. The truth is they are unwilling to do what they feel is their duty to do, and yet persuade themselves they are Christians.

(4) Therefore the Dr. will oppose a resolution, which he admits, in this very speech "he *has no objection too*." Is that the way to promote truth?

(5) If the Dr. were a slave, or had a wife, sister, or daughter, at work in the southern cotton field, he would not talk of boy's play—when multitudes of the New-Hampshire ministers were trampling under foot the only means *man* can ever set on foot for their deliverance. God can deliver the slave, if our measures are silenced. But it will be as the Israelites were delivered, when the summons of Moses and Aaron was set at nought by the pride and obstinacy of Egypt.

(6) The Dr. is right. They do think as he does, and he thinks a man may hold slaves innocently. Yet the Dr's feelings towards slavery are those "of horror and detestation."

(7) They are not his feelings *now*. He now declares, and in this speech, that "cases may and often do occur that render it the duty even of a christian, not only to hold but to purchase slaves."

(8) The pulpit and the press have also taught the Dr. that slaveholding is both innocent and laudable, and is even christian. It is christian, as the Dr. has learnt from these pulpits, "not only to hold, but to purchase slaves in some cases."—Were these pulpits occupied by "*men of straw*" and is it "boy's play" to pass the resolution, when such ministers fill New Hampshire pulpits? The Dr. will answer on his conscience.

(9) "Good master, what *good* thing shall I *do*, that I may inherit eternal life?" If the Dr. thought when he heard that discourse, that slaveholding was not intrinsically a crime, and that man might be held in brute bondage by christians, no wonder he went away disappointed. The anti-slavery lecturer has no way to abolish slavery for men who think thus. The "little more distincily" never can be shown them. They are wilfully blind.

(10) Here is the Dr's "horror and detestation of slavery." He does not believe it to be wrong—or that it ought to be abandoned *now*. Does the Dr. know what he means by *horror* and *detestation?* We tell the Dr. if he does not believe, that human enslaving or slaveholding is a sin in itself,—he dishonors God and the religion he professes, and if he is of sound mind, he cannot in our belief be a christian. We do not judge him except on the evidence he here furnishes against himself.

(11) That worthy clergyman is one of the Dr's "men of straw" alluded to by the resolution, unless he has repented. "The vituperation and abuse" spoken of by the Dr. is what the Dr. here charges him with and defends him in. The abolitionists say Mr. Holt bought, held in bondage, and sold, a woman. The Dr. admits it—says he did right, and then charges the abolitionists with vituperation and abuse, and votes against their resolutions, which he admits to be true.

(12) To save him from being a slave, the Dr. would *hold him in slavery*.

(13) The Dr. should tell this "worthy sister of his church," that there *was* a better remedy for her case and her minister's too, than for her to be a *brute* slave or him to be a *demon* master. How idle to suppose these extreme cases, in order to mistify the infernal claim over Human Liberty and make it appear innocent.—Why Doctor, do you know *what that is*, that you propose to enslave—to buy as you would a milch cow!—do you realize what she is? The Image of the Eternal God—made by Him to have dominion over the works of His hands—crowned by Him with glory and honor, and all things put under her feet, and you buy her and sell her—and smooth it over by these soft words.

(14) Retain her as *your property* Doctor! What would you think of a man who would talk of owning his Maker! What would you say if the Lord Jesus Christ himself had been sold at auction, with an inventory of mules, swine, and plantation utensils, and one of his disciples had bid Him off to sell again, or to give Him his freedom when he could do it "WITH CONVENIENCE TO HIMSELF!"

(15) No—for the Dr. don't hold to these principles.—He thinks they are unchristian, *vituperative* and *abusive* to *worthy ministers*, who buy and sell those for whom Christ died.

(16) This is daring impiety, to charge upon Providence the accursed slave-code of the South.

(17) The Dr. will soon find out whether he would or not.

(18) Charming principles. We pity the Dr's infatuation.—It is horrible to think of. Yet such is the professed religion of New-Hampshire's church and New-Hampshire's pulpit! Will not the Almighty visit such a people with His judgments. Hear a professed christian speak of "comfortable subsistence" in slavery—and "kind treatment" to human beings in the *condition of cattle*. The Dr. speaks of "the degraded African."—Let us tell him that there is not an African in the depths of that benighted and christian-hunted continent—up about the unexplored sources of her largest rivers—where *christian* enterprise never led the human hunter of his kind—so degraded, so imbruted in soul as to think that a *slave* can have *comfort*, or that the *treatment* of man as a *brute* can be "*kind*." Degradation to this pitch is reserved for the influences of a slave-dealing republicanism and christianity. But we are sick and weary of noticing philosophising like this. Let New Hampshire read Doctor Sanborn's Speech—and if they can relish it, then we must look at least to the next generation for a race capable of being abolitionists.

(19) When the children of the puritans think as highly of God & his holy word as they now do of the pro-slavery ministers, they will speedily learn and receive anti-slavery truth.—The Dr. seems to think when ministerial *influence* ceases, nothing will operate on the minds and hearts of men.—A man who will be moved by the *influence* of ministers, may well talk of *comfortable* slavery and *kind* mastery.

(20) That population won't talk of human enslavement like Dr. Sanborn of Henniker, N. Hampshire. They will say that slavery is a curse entailed on them—"a curse to the master and a grievous wrong to the slave," as Clay styled it,—"a wrong under all circumstances, and that no possible contingency can make it right."—Clay is "skeptical."—He don't believe as Dr. Sanborn does, that a man can hold a slave innocently.

(21) This is not very pertinent to the *resolution*—but is as much so as any thing pro-slavery can say—and we insist on it, that this is altogether as good—as sensible and as reasonable a speech as pro-slavery of any organization whatever can deliver, or ever did deliver. What "friends" of the slave will anti-slavery measures *divide?* Why those who hold that slavery is best for him, from those who hold that liberty would be better for him than slavery. These are the two classes of his friends whom anti-slavery separates. The remainder of this lucid asseveration we cannot comment on. Only we aver that it is as well worth serious refutation as any thing in Dr. Wayland or Dr. Spring.

(22) And would have told them a downright falsehold.—Ten years ago there was scarcely a man in New-England, who cared a copper about slavery.—And Dr. Sanborn is himself now, after eight years of light out of that ten,—"decidedly and in principle," as he here declares, in favor of slavery, and wishes he owned the whole slave population of the land.

(23) And the Dr. believes it—or what harm have our measures done! It is true now and more true ten years ago—or true to a larger extent.

(24) None. Now does the Dr. think the North opposed to slavery? or if they are now pro slavery, have anti-slavery measures made them so? This anti-slavery opposition to Missouri's admission to the Union is often referred to as proof of the abolitionism of that period.—But why was it opposed? For love of the colored man and to obtain him his liberty? Far from it. He was not thought of.—It was to prevent the extension of slaveholding *political power* & the disastrous influences of slavery on the prosperity of the *white* man. No man cared for the colored people. The right to hold them in bondage was not denied. They could not have got a vote for their emancipation in the District of Columbia, from any of the free States.—It was mere *political* opposition to the slaveholding power.—The venerable ex-president Adams himself would not vote now for emancipation in the District, and never would. He is not quite so low sunk as his northern brethren generally. He is unwilling to give up his *own* right of petition—or his right to present a slave's petition—for the sake of the peculiar institution. But he gives up the slave's liberty as readily as Dr. Sanborn.

(25) Who is at liberty to interpret it otherwise? Does not the Dr. trust the community to interpret language for themselves?

(26) We hold the Dr. to this and solemnly admonish him to take heed how he fails to carry it out. He is hardly aware of the extent of this admission, and where it places him and his pro-slavery ministerial brethren.—Let us see how he and they will countenance and support it.—We thank the Dr. for it. It goes the whole length of our anti-slavery movement. *Fosterism* itself, which the Reverend Mr. Tracy seems to dread so much more than he does the evil one, goes no farther than this, in the terrible protracted meeting.

(27) That is to say, if Wm. Lloyd Garrison espouses the cause of God, Dr. Sanborn and his ministerial brethren are no longer under obligation to sustain or aid it.—If this will exonerate them now, it will in the day of Judgment.


## Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.

STEPHANUS KELLY.

Concord, March 6, 1840.

## To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

*Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.*

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dr. Evans' Medicines are for sale at I. S. Boyd's.

Dec. 21, 1839. 43 1y.

## Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress*. And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

## THEOLOGICAL BOOKS AT I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them unimpaired. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

## JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.

29 CONCORD, N. H.

## OMAN'S BONESET PILLS.

*No. 3, Low's Block, Concord, N. H.*

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by BRACKETT, *Agent for the County of* at No. 3, Low's Brick Block, Concord.

Price 25 cents per box, 30 Pills.